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OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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No. December, 1912 12

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1912

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

DECEMBER, 1912.

12.

QUESTIONS OF THE HOUR.

AN EXHIBIT OF BIG BUSINESS.

MRS. MARY KENDALL HYDE.

Among the many exhibits held in New York City during the past season—tariff exhibits, opened by presidential candidates; industrial exhibits, exploited by large department stores; pure food exhibits, with demonstrations by the most famous chemists of the world; produce exhibits, opened by the Governor and the Mayor; sociological exhibits by settlement workers, and vocational exhibits by boards of education and philanthropy—the exhibit of big business, held in Carnegie Hall on Sept. 16, stands unique.

In opening this exhibit, Mr. Stephen Baker, president of the Bank of the Manhattan Company, said: "I feel like a prosperous business man, looking back on a better business year than those preceding. For, while we have done everything to carry our business properly and to the greatest advantage, we have been saving money for our contributors, and we have extended our work so as to reach over 99,000 more persons than last year at an expense smaller by \$4,159.55 than in 1911."

Mr. Baker spoke not only as a bank president and man of affairs, but also as chairman of the Evangelistic Committee of New York City, which held the exhibit to mark the close of its eighth tent, open air and shop campaign.

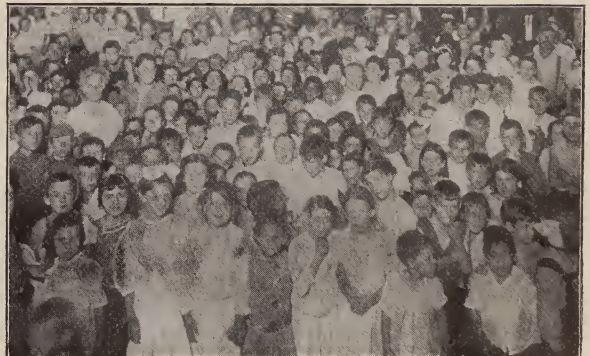
Banners displayed in various parts of the auditorium bore inscriptions indicating the nature of the work demonstrated by the exhibit. Those banners read, "Little Italy," "Wall Street," "Open Air," "Shop," and the like, and pastors and evangelists in charge of the several departments reported the results.

WALL STREET.

In the very heart of the great financial interests of the city and of the Western world, there has been received with great seriousness and responsibility the truth that man does not live by bread alone. Daily deliveries of the gospel were made on week days at noon throughout the summer.

TENTS.

In various parts of the city tents have been erected for services in English and in nine foreign languages. There were meetings for adults each evening, pre-



BOYS AND GIRLS MEETING.

ceded by meetings for children, which are always conducted in English. During some weeks ten thousand children were assembled for gospel meetings.

NOT A LOCAL JOB, AFTER ALL.

While the work of the Evangelistic Committee is local in its actual establishment, the attendance at its meetings includes representatives from all sections of the land. The visitor in the city on business or on pleasure, hears the sound of a cornet or of a sweet girlish voice lifted in song, crosses the square, that he may miss none of the sights, and unexpectedly finds himself at a religious meeting. He may be a merchant from Pennsylvania, a lumber dealer from South Carolina or a manufacturer from Louisiana.

INTERNATIONAL RELATIONS.

SOUTH AMERICA.

Even with foreign countries is the committee brought in touch. A wealthy coffee merchant from South America was moved to accept Christ at an open air meeting. His conscience awakened, he remembered his aged mother, whom he had visited but seldom in forty years. She, a Christian woman, who had followed him with her prayers. And ere many days after the man's conversion in Madison Square, there was a happy reunion in a Green Mountain home.

A FRENCH CANADIAN.

A French Canadian at an open air meeting requested to be taught how to pray, as he was to marry an American girl, and was ashamed to confess that he had never prayed in all his life.

GERMANS.

Two little German girls who had lived in this country for two years, and who had never been to church or Sabbath school, were drawn into the tent meetings. They are now members of a Sab-

bath school, and with their parents, have found a church home.

A man whose father is a pastor in Germany, wrote home for the first time in five years, after being converted in an open air meeting.

A SWISS.

A Swiss, in this country less than a year, had been caught in the net of sin and crime; he was redeemed at a Union Square meeting, and before the season was



COMING FROM ALL LANDS.

over, might be seen giving out tracts and gospels to other men in distress of body and mind similar to that from which he had been saved.

A VENEZUELAN.

At a Wall Street noon meeting a Venezuelan said he had always believed in religion, but had never definitely decided to lead a Christian life until he attended these meetings.

AN ENGLISHMAN.

A young man from England, who had been one of the army of 50,000 lay preachers doing so great a work in that country, coming to America to seek his fortune, grew careless, then cold, and finally got out of fellowship with God. One day at Madison Square he heard the gospel message given by a layman, and responded to

the call. Standing on the platform at Carnegie Hall on the evening of the Converts' Rally, to give his testimony, he was one of the striking features of the exhibit.

A SCOTCHMAN.

Even more graphic as an illustration of the endurance test, was the story related by one of the evangelists who spoke with unmistakable Scotch accent. Coming to this country several years ago, he fell into temptation, and all too soon found himself penniless and homeless, a victim of strong drink and discouragement. Through seed sown in his heart in a gospel tent, fostered afterward by church and mission, he became a Christian missionary, and is now known as the "Sky Pilot of South Dakota." This year he returned by invitation of the Evangelistic Committee to preach in the tents.

IMMIGRATION.

"Is there any better way to settle the matter of immigration than by meeting the foreigners as they come to us and giving them the gospel?" asked Dr. C. L. Goodell, in commenting on the exhibit. This clergyman, who returned from Europe to be present on the occasion, said that he had met Italians in Italy who had been converted in the tents of the Evangelistic Committee of New York City.

Services were held in ten languages during the summer, and companies of converts, representing the Italian, German, French, Spanish, Russian, Hungarian, Bohemian, Slovak, and Finnish-Swedish nationalities, proved not only picturesque, but convincing object lessons of the exhibit. Like a foretaste of that great day, when all nations shall sing the praises of the Lamb of God, rang out the Doxology at the close of the Rally, sung in one language after another.

GUNMEN AND GANGSTERS.

Pop! Pop! Bang! Bang! Report

after report startled the Superintendent of the Evangelistic Committee, Dr. Arthur J. Smith, one evening as he was returning from a visit to one of the tents in a foreign section. Men hurried into sheltering doorways; women screamed and flung their hands about hysterically; children ran in every direction. Bombs and guns are a more or less frequent accompaniment to a stroll through the streets of some sections where the committee works. Many a gangster finds his way into a gospel tent, and gunmen have surrendered their weapons as a result of the evangelistic services.

A direct outcome of the evangelistic work in Little Italy, which has been carried on for seven seasons, is a church of over 300 members, for whom a \$100,000 church building is being erected.

No exhibit was more convincing than the Italian contingent, not only from Little Italy, but from Fordham, where an Italian community of 8,000 has recently grown. Especially does work among boys and girls of this nationality prove encouraging and successful, although at first difficult in the extreme. Particular attention was attracted by a company of Boy Scouts, said to be the first Italian Scouts in this country.

ANARCHISTS AND REVOLUTIONISTS.

It has been well said that the nerve of anarchy is cut by the propagation of the gospel. Entire gangs of anarchists have been broken up by the tent and open air meetings of the Evangelistic Committee, among Italians and Russians. Some of the most vituperative, red-hot revolutionists of the Russian colony have been won and have become volunteer assistants at the open air meetings for their people.

"They like very much to throw the stone and watermelon at first," said the preacher; "but now the people like very much the gospel."

INTEMPERANCE.

Almost every department of the work furnishes illustrations for this section of the exhibit. The common story is "down and out through drink." Many a man rescued from the gutter or from the park bench, has in former days been a college man, possibly a church member. They have been induced to sign the pledge for a month, perhaps, then for life. They have been sent to institutions for physical and moral upbuilding. Positions have been found for them, and they have been restored to their families.

Of peculiar interest is the conversion of saloon keepers and bartenders, who have given up their business to begin life over again on a Christian basis.

There was a woman who had decided to drink herself to death within the shortest possible time. Born into the family of a clergyman, reared in a religious atmosphere, no hint of refinement of birth or breeding was evident in her frowzled appearance and shabby attire as she left the bench, where she sat in Madison Square, to listen to the music at the corner. She had been a choir singer, and her heart was touched by a familiar hymn. In response to a personal appeal she surrendered her life into Christ's keeping. She has been under the protecting care of a Christian home throughout these many weeks, and is to-day a self-respecting, self-supporting, decent woman, testifying wherever she may help other women.

SUICIDE AND MURDER.

"I had decided to kill myself." This confession has grown all too frequent. The cheap value set on life is demonstrated almost daily by such acts. Official records show that during the first eight months of 1912 there were 519 suicides in New York City; during the summer months, from June to September, there were 77 deaths by homicide. The

Evangelistic Committee has been able to save some immortal souls from such disaster. At an open air Sabbath evening meeting on the lawn of one of the oldest and most conservative churches, a man at the close of the service broke down utterly, saying, "I was on my way to shoot a man and then I was going to shoot myself." Another man just released from a twelve-year prison sentence, said he had determined to find the two witnesses whose testimony had convicted him and send a bullet into them. When shown his error, after accepting Christ's forgiveness, he set out to find his former enemies that he might lead them to the Saviour.

"If the salvation you preach will do that for an Italian, your Committee is doing more for this city than the police force," said an officer well acquainted with the ways of that revengeful race.

DOMESTIC RELATIONS.

Following the confession "down and out through drink," in a majority of cases come the words "separated from wife and family." One of the happiest exhibits of this business is that of reunited families and newly established homes. There is no doubt that the work of the Evangelistic Committee reaches the heart of the family life. Not only do husbands bring wives, or wives persuade husbands to attend, but the consciences of those leading immoral lives are touched, and their sensibilities awakened; there are also innumerable instances where children converted in the tents, return with fathers or mothers or grandparents, sometimes with the whole family.

FUTURE CITIZENS.

Evening after evening during the sunset hours of summer, hundreds of boys and girls have met for instruction in Scripture lesson and gospel hymn. Coming from various nationalities, it is of the

highest importance that these children should be evangelized as well as Americanized. In many instances their parents have become weaned from the church in which they were reared, and the children are growing up utterly without religious instruction.

THE KING'S BUSINESS.

Many domestic difficulties are adjusted by members of the King's Daughters Circles, organized in each tent center. House-to-house visitation is made upon those who sign cards indicating interest. Much misery and poverty are alleviated by the ministrations of the King's Daughters.



EAGER LISTENERS.

Dispossessed families are cared for, children are clothed, food provided for the destitute—and all In His Name.

A family of five scantily clad children were observed by a member of one tent circle. Having children of her own, she at once made up a bundle of comfortable clothing, which she sent to her less fortunate sister.

WOMEN'S RIGHTS.

"Are they suffragettes?" queried a group of young men loafing at the street corner, as they saw an automobile stop

and two young women rise as if to address the crowd which gathered in an instant. Anticipating fun, the assemblage were surprised to hear the women's voices ring out clear and sweet in a hymn, "Jesus, Saviour, Pilot Me Over Life's Tempestuous Sea." There were many in that crowd whose lives were tempestuous, and hundreds remained to listen to the layman's exhortation, which followed, urging the bystanders to accept Christ as their pilot through the voyage of life.

Women's voices have been heard above the roar of the street traffic; in the shops, when the noise of whirring machinery was hushed for the noon hour; in the tents, giving instruction in Scripture; in the homes, leading in prayer and giving words of Christian counsel.

FOREST CONSERVATION.

In a hillside grove at Fort George, the Committee have held meetings for several years. Among the deep shade of trees, sins of unmentionable character are committed by the pleasure seekers frequenting that resort. Nowhere is work among the youth and maidens of the city more needed than in these groves, which were God's first temples. Aged sinners, as well, on pleasure bent, have unexpectedly found their way to a better life. One man who said that he had not heard a sermon in forty years, stood spellbound, moved to tears by song and exhortation.

GETTING UNDER THE PASTORS' BURDENS.

"In former years we ministers have said to our people, 'Go to the tent, go help sing, go help usher,' and so on. This year we have gone to the tent and taken our people along with us as partners in the work to be accomplished there. Our people have felt that the work was theirs. If we had this spirit throughout the length and breadth of the land, we should accomplish great things," said the pastor

who spoke for the Church Department of the exhibit.

The closer unity of the Church and Evangelistic Committee was brought about in two ways: By placing tent services in charge of preachers in the sections where tents were located; and by holding open air meetings on church steps or in church yards, in co-operation with the Young People's Societies, Brotherhoods, and other similar organizations.

"How much does it cost to get into that church?" inquired a young man at such a meeting one Sabbath evening. When informed that admission was free, and that he was welcome to enter and remain to evening service, he gladly went in and listened for the first time to the message of free salvation.

The summer evening congregation in that church rose from twenty to seventy as a result of the auxiliary meetings.

Sixty-one churches united with the Committee in these auxiliary meetings. A typical situation was that presented by an Episcopalian clergyman inviting his out-of-door audience of 300 or 400 persons to enter the Reformed Church, from whose steps he was preaching.

A member of the Men and Religion Movement volunteered the statement that the increase in the attendance of men at church service in Harlem (where seven churches worked together with the Committee) during the summer increased from 22 to 40 per cent.

CHURCH MEMBERSHIP.

Already there have been many accessions to churches. A Bohemian church

reported 21 additions. A Spanish church expects to gain 20 members, who might well have been classified under the international relations branch of the exhibit, as they came from South America, Mexico, Cuba, and Porto Rico.

Spanish-speaking men have heard the gospel in the cigar factories while at their work. Twelve such factories have been opened to the preacher, who also worked among the Spanish sailors in port.

THE STORY IN FIGURES.

Statistics reported by the Superintendent of the Evangelistic Committee, Rev. Dr. Arthur J. Smith, at the Converts' Rally were to the effect that during the summer of 1912, there had been held 1,922 meetings, with a total attendance of over 414,000, an increase over 1911 of over 93,000. There were 125 centers, 10 tents, 20 shops, 34 open air, and 61 auxiliary. The expense of the campaign of 1912 was \$4,159.55 less than in 1911.

NO BETTER BUSINESS.

"It is too late in the day for criticism," said Dr. Goodell. "No one can deny that to make a bad man good is good business, whether the man is a down and out man or a Wall Street banker. And it is also good business to keep a good man from being a bad one. We don't know how many young men go away from these meetings saying, 'It does pay to lead a decent life.' Four hundred and fourteen thousand people listening to the proclamation of the gospel! We can't be in better business than in opening tents and shops of the city for the business of soul winning."



The Christian pulpit is the central institution of modern society, and its power is rapidly becoming universal. Other agencies we may have, the pulpit we must have.—*The Church at Work.*



It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—Writing October 10, 1912, Rev. James S. Stewart, D.D., gives these items:

The missionaries are all in good health. October 1 we opened the boarding schools, but the presence of the cholera in town has prevented the attendance of day pupils. Many people have left town through fear. There have been quite a number of deaths from cholera, both among Christians and Moslems. Last Sabbath one of our near neighbors died. If the fear and danger increase we shall have to dismiss our pupils. We are trying to isolate the schools as much as possible from contact with outsiders.

It is a question whether we should not give up our meetings in the church for a while. We know that He who keeps Israel never slumbers, and we trust our case to Him.

The outside schools and those at Suadia are open as usual. We hear of no cholera except in Latakia.

Just now a ship has come and departed without doing any business, so we cannot tell when another ship may come.

We had a meeting of Synod's Commission September 30, when Rev. McFarland was here. The principal thing we did was to license Mr. Khalil Awad to preach the Gospel. His present work is to visit the schools and preach in the villages or here, so doing what he can to fill Rev. Edgar's place.

I have another student of theology. He took church history last year and now begins theology.

Our teacher at Gunaimia will have to flee to South America or go as a soldier

for six years. He might purchase exemption for sixty liras or near \$270, but he might be called out within six months afterward in another class, and have to pay again or go to war. This is a great country, and a great many people would die for it if they could not help it.

We are very glad to know that Mr. Carithers is to come out to Mersina. We had good news to-day from the boys at Larnaca.

I shall be very much surprised if Rev. Edgar is ready to start back January 1, but I hope he may.

We have no news in regard to Dr. Metheny, but we hope that he has recovered.



Writing Oct. 18, 1912, Dr. J. M. Ralph reports some items that show the condition of the work:

A month and a half of very strenuous work has passed since our return from Gunaimia: one thing after another has occurred to add to the ordinary work until at times it seemed as if it was never going to be possible to catch up with what we had before us. Probably the chief reason has been the existence of some cholera during the most of the time for about a month or more. It has never at any time reached to large proportions, but it has never been entirely stamped out. I have had under treatment from two to five or more cases the greater part of the time. Some of it has been severe, and other cases milder; the death rate has been probably about 70 per cent. I have now five cases under treatment. Our circle and all our people have been preserved from it.

The rains were delayed very much, and the first ten days of October were intensely hot. The rain came yesterday, and we have had sufficient to wash things pretty thoroughly. The boarding schools have been in operation since the first of the month, although the day pupils are not permitted to attend on account of the danger from cholera. Hospital was also opened at the regular time; have five patients only at this time, as we are trying to take in as few as possible until the present rush of work is over.



In a personal letter, dated October 23, 1912. Dr. James S. Stewart gives some items of interest:

There has been a good deal of cholera in the city, and several cases in the villages near by. All the day-schools in Latakia are closed. We had opened the boarding schools before the danger had been recognized, and have not closed them yet. The war cloud looms up large, and the demand for soldiers is very great. A vigorous attempt is being made to stop emigration, in the interests of the conscription. The country is naturally in a very disturbed state. The missionaries here are in good health. The schools at Suadia have opened up well, the enrollment being now well on toward one hundred.

China, Tak Hing.—We are glad to give a letter from Rev. A. I. Robb, D.D., dated October 2, 1912:

Your letter of August 24 awaited me on my return from Tung On at midnight Monday. I have spent the last two weeks in the country, holding communion at Che Tsai on the 22d. Thirty-two persons communed on Sabbath, all but myself being natives. Four persons were baptized on Saturday, three adults on profession of faith and an infant

daughter of one of our evangelists. There was quite a list of applicants here last spring, but later a number of them became involved in a lawsuit in which I refused to furnish any assistance or even to write a letter to the magistrate. They evidently had supposed the Church was somewhat like their mutual benefit associations, and were much displeased, so the evangelist told them they needed to learn more and they did not come to the services at all.

Rev. Taggart accompanied me on my trip to Tung On. We left here on Thursday and reached the place at dark after eighteen miles by steamer and fourteen overland. Two of our native elders also accompanied me, as we hoped for accessions, after three years of labor. We were not disappointed. Nine candidates were examined on Friday and six of them were received into the fellowship of the church and baptized on Saturday. An old man, a teacher, who united with the church mission twenty years ago when they had work in Tung On, which was abandoned fifteen years ago, was also received. He had never communed, although baptized twenty years ago. This made in all an accession of seven. We two Americans, the two elders, the evangelist who labors in Tung On and the seven counted up twelve at the communion table, a majority of them there for the first time. I think I never saw a like occurrence before.

The devil never allows a good work to go on without a protest. Certain ill-disposed persons have made some trouble for the worker there, and he and the converts thought there would be an attempt to create confusion on Saturday and Sabbath during the administration of the sacraments. So I sent to the magistrate and requested that a policeman stand guard at the door from ten

to twelve on the two days. He responded by sending four soldiers with breech-loading rifles and a hundred rounds of ammunition each! Needless to say, the order and attention were of the best, including the soldiers, who watched with great interest. Thus once more seed sown for years often in discouragement, has begun to bear fruit, and it has been our privilege (we count it a great one) to exhibit the symbols of Christ's death where they have never before been seen, and explain to ears that had never heard how He tasted of death for every man.

Monday was market day, when the place was crowded with people from the country. Preaching to them began at eleven and continued without intermission until about two, when we left for home. The elders, the evangelist and myself "talked ourselves tired," as we had held three meetings for the three preceding days, and after modestly declining an invitation, Brother Taggart surprised us by taking the floor, or the pulpit, to be accurate, and making a good speech. I believe it was his maiden effort in the new tongue, and was delivered to an audience unacquainted with the gospel, except a very few. Let me explain that I was not surprised that he made a good speech, but that he volunteered after having declined an invitation. I think it was the most friendly and responsive heathen audience I have ever faced. It was itself an invitation to speak, and he responded to it. After alternate walking and riding in country chairs without deciding which is more wearying, we reached the river at dark and an early boat landed us home before midnight. Mr. Taggart acted glad to get home, which harmonized exactly with my feelings.

The opportunities at Tung On are excellent. Women came early and sat in

the back room with the evangelist's wife, who has herself not yet been baptized, but is teaching them what she knows. We plan to send a woman over to work among the women for awhile.

We have been favored with splendid weather. Our communion is to be here October 20, and we hope it will be an occasion of blessing and joy.

I have perhaps met the young men who have gone to the Levant, but do not recollect them. I think it a good move to send out laymen as well as women for educational work.



Writing October 9, 1912, Rev. J. K. Robb says:

We are preparing for a week of special services, to begin next Sabbath and continue for a week. So that makes a little extra work just at present. - - - The Chinese preachers will do most of the preaching. The official actions will of course be done by either my brother or myself. We have gotten out a Chinese program this year, a copy of which I inclose. It will probably be more interesting than intelligible to you, but I will do a little writing that will help you to understand what its meaning is. We are having lessons or studies from the gospel of John this year, and I am hopeful of a profitable time.

Since writing you last I have been to Shanghai, getting our eldest boy in school. It was something of a trial to him to be left so much among utter strangers, but he is doing very well. There is another lad in the school with whom Lawson has been acquainted for some years, which made matters much better for him. I think it was quite as hard on his parents as it was for him, but in a different way, of course. Sending a boy of ten years away from home eight hundred miles to school seems like a very un-

natural thing to do, but I could think of no other plan that would meet the situation. The school is, I think, a very good one. And I found a lady teaching in it who came to China on the same steamer with us when we came first, and who played a great deal with Lawson, who was but a baby at that time, while on shipboard. The remarkable thing

about it now is, that he will be under her this year in school. We hope that our second boy can go next year, but do not know as yet whether we can send him or not. When one has traveling expenses to pay, it makes their schooling quite expensive. Our children's allowance is not very large.

AT HOME.

Colorado, La Junta.—The members of the Ladies' Missionary Society of La Junta, Colo., extend to Mr. A. M. Hill and family our sympathy in their bereavement, and tender the following as a token of esteem. Margaret D. Hill has left us a pure and joyous memory. In the sorrow of losing her companionship, we are comforted in remembering all that she was. She is greatly missed from the church, the Sabbath school, the Endeavor and the Missionary Society, where she was regular in her attendance and faithful in her work. She served as treasurer of the Missionary Society for a number of years with great efficiency. She is also missed from the wider circle of Christian activity in the community where she had an important place.

Our Father must have had some particularly beautiful place to fill in our home above, for which He needed one of earth's choicest jewels. We come to see, as the days go by, how, by taking our loved ones, Christ draws us more closely to Himself.

MRS. E. A. CROOKS,
MRS. J. A. McCULLOUGH,
MRS. J. A. DODDS,
Committee.

Pennsylvania, Parnassus.—The Ladies' Missionary Society of Parnassus Congregation enters on its records the following

minute on the death of Mrs. David Boyd, who entered into rest on September 7, 1912. By her death we have lost a kind and sincere friend, and a zealous and devoted laborer in the work of our society. Although suffering for some time from a serious illness, we were looking for her recovery. God knew that her work here was done, and that she was ready, and suddenly He took her. Her departure is a call to us to remember to "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." We tender our sincere and heartfelt sympathy to the bereaved husband and children, and commend them to God and the Word of His grace.

MRS. ROBERT PARK,
MRS. JAMES CLARK,
Committee.

Pennsylvania, East End, Pittsburgh.—The members of the Women's Missionary Society of the East End Congregation, Pittsburgh, have suffered a loss this year in the death of our beloved member, Mrs. Margaret Core Calderwood, and offer this testimony of love and esteem. We recall with deep satisfaction her devotion to the society and all its interests, and the very special services rendered to the society by her. While we mourn deeply the death of our departed mother and sister, yet we remember that she has left us a

noble example of patience in suffering, and while she has not been permitted to meet with us for many years, yet we know her heart was with us, and even in her absence we realized and enjoyed the benefit of her prayers.

The presence of her many friends at the funeral service, and the tributes of their love, which surrounded her as she lay asleep, all spoke silent words of commendation and praise.

To the friends of her immediate family, we extend our sympathy in this their hour of bereavement. To them we would recall the words of the Psalmist, "Precious in the sight of the Lord is the death of His saints."

Iowa, Morning Sun.—The Women's Missionary Society of Morning Sun, Ia., desire to place on record a tribute of love to the memory of our sister, Mrs. M. J. Kilpatrick. She was a devoted worker, interested in all the work of the society, always ready to do her part, and did it well. Life brought its share of trials to her, yet she endured them all patiently, as seeing Him Who is invisible.

Faithful unto death, she has received her crown of life. May we cherish her memory and may it stimulate us to greater earnestness and zeal in the Master's service.

COMMITTEE.



EDITORIAL NOTES.

(Continued from page 292.)

Special attention is invited to page 282 of this issue, on which is printed a call prepared by the Executive Committee of the Laymen's Missionary Movement and sent out to the Christian men of North America for a deepening of the prayer life. This is a vital need, and we emphasize the call, believing that inwrought prayer and successful service are inseparably interlinked.



The Evangelistic Committee of New York City, the story of whose summer's work is told in the opening article, is an association of ministers and laymen, representing the various denominations, having on its executive committee the superintendents and representatives of the City Mission Boards, the Young People's Societies, Brotherhoods, and Young Men's Christian Associations.

The work of the Committee is supported by voluntary contributions. The extent of the work each year depends entirely upon the contributions received.

Fleming H. Revell Co., New York, Chicago and Toronto, has sent OLIVE TREES two interesting volumes:

Elemental Forces in Home Missions; and Human Progress Through Missions.

The names of the authors of these books, Lemuel C. Barrow, D.D., and James Barton, D.D., both holding prominent places in missionary affairs, are a sufficient guarantee of their value. The trifling price, 75 and 50 cents net, put them within the reach of any one, and we cheerfully commend them to our readers.



There has also come to our table an address on "The Ultimate of Christian Citizenship," delivered by Rev. Jas. M. Foster at a National Reform Convention held in Pilgrim Hall, Boston, October 29, 1912. The address is well written, as all Mr. Foster's addresses are, and full of instruction. It deserves a wide circulation.

Foreign Mission Board 1912



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740 Riverside Drive, New York.



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MONOGRAPHS.

THE CLOSER TOUCH.

We read of atrocities perpetrated upon native rubber gatherers, and are filled with indignation. Suppose we were on the ground and saw the overseer lash his helpless victim—perchance, murder him in diabolical fury, because he failed to bring in the full weight of rubber. Well, “indignation” is entirely too mild a term to express the tide of wrath that would rage in your heart. *The closer view makes a difference.*

Different regions lean to their own understanding, and circumscribe themselves by barriers of prejudice. Those on this side—kind, intelligent, noble; those on yonder side the mountain, are they not “selfish, overbearing, unscrupulous, men who would cheat their own mothers in a horse trade”? And thus we view those in regions beyond until, perchance, we meet them, and we are astonished to find that they are noble men and women. *The closer view makes the difference.*

Is there some old person in your neighborhood, of whom you have casually heard, but in whom you could scarcely say you have the slightest interest, because you do not know the person? You heard that Mrs. Tom Jones had gone there with a basket, and Mrs. Smith had done a washing, and you can scarcely understand it.

But one day you were called to go along, and you saw the sweet, saintly face of a dear old grandma as she lay on her pillow, and you heard her gentle voice and her words of love. Well, you were a convert clear through, and with a prayer going up from your heart, you smoothed the white hair, and lifted the cup of cold water to the fevered lips. What was it

that changed you? *It was the closer view!!*

A few generations ago the heathen seemed to be far, far away, dwelling in lands just sufficiently known to be outlined on the map. Africa was red; Asia was yellow. The islands of the sea were specks, with wriggling lines around them. Not many travelers had ventured far into these regions. Accordingly, such history as filtered out through their forests and jungles and burning plains and miasmatic swamps and mountain regions was such as sent children to bed “seeing things,” and which caused fathers to take a last look to see if the door was locked. What people knew a hundred years ago of Africa and Asia and the Islands of the Sea was anything but reassuring. The savage tale of bloodthirsty cannibals in their feasts of human flesh, and their unutterable degradation, had a strong tendency to make the Christian world look upon these vast regions with thanks to God that there was a deep sea between.

But what has come to light through these three generations of experience? This: Those vast continents and wild regions and most distant islands have been traveled over in almost every possible direction. Their multitudes of tribes and peoples and nations have been met. Their manner of life has been seen. Their customs have been examined. Their religions have been exhaustively studied. Their degradation has in some sense been measured. And with what result? This: The closer view has caused us to see that those vast multitudes of men and women and children are people with like passions with ourselves; that, not having the measure of God’s grace which comes through faith in Jesus Christ, they are wholly at

the mercy of Satan, by whom they are driven desperately, until in bitterness of soul, they plunge into greater wickedness without God and without hope!!

As we look, we are moved with compassion, and tears well up as we think of their misery and woe. As they walk on in this hard way, we long to go to them and take them by the hand. Our prayers that they may be brought to Christ grow in earnestness.

How can this difference of attitude from former generations be explained? By this—*the closer view!*

If the closer view, the closer touch, in almost all departments of human experience awakens a deeper, an increasing, interest, what conclusion can be drawn from our coldness and deadness toward the heathen? One word, if taken in its broadest sense, explains all—*Distance!* We do not see those people. We think we do, but manifestly we do not, except in a general way. The stranger in the neighborhood is sick, and we have not been there. Our interest in the heathen is more or less superficial. We must get in closer touch. We must do it right away, or the stranger will die, and we will be ashamed that we had not been there.

The question is most important; in fact, it is the turning point: *How can we get in closer touch, and have the closer, the absolutely necessary view for a deeper interest in the "regions beyond"?*

This question will not just now be answered, except thus far in one word: *We will feel ourselves in closer touch if we will do our best when God is lifting the collections for missions.*

F. M. FOSTER.

New York City.

NEED OF A NEW LIFE OF PRAYER.

The Executive Committee of the Laymen's Missionary Movement ventures to

request the missionary agencies of the churches to set afresh before the Christian men of North America the fundamental need of a new life of prayer in connection with the work of missions as the providence of God is now pressing that work upon the Christian Church.

It is clear that the missions of Christianity in foreign lands are moving forward with widening success, evidenced in the increased membership of the native churches and their advancement in self-dependence and vitality, and in the pervasion of the life about them by Christian principles. For this we rejoice and thank God. It is clear also that the missionary interest at home has become more intelligent and sympathetic and that it is more widely diffused than ever before. For this also we rejoice and give thanks. It is clear further that God is stirring the nations as they have not been stirred before in our time, and that the mind and heart of the non-Christian world have been opened to the entrance of the Gospel as they have not been opened before at any time. For this we rejoice and give God thanks.

But it is also clear that neither the measure of our effort abroad nor the depth of our missionary interest at home is sufficient to deal with the present emergency or to insure the immediate discharge of the duty of the Church of our generation to the non-Christian world. Something more is needed. We do not believe that it is primarily more opportunity for knowledge of missions or more evidence of the efficiency and Divine warrant of the missionary enterprise. What is needed is a great expansion of the volume of our effort which will make it adequate to cope with our task. And even more, there is need of a deep and transforming invasion of our Christian character and service by the

love of Christ and by the sacrificial life to which we are called by the Cross.

The Laymen's Missionary Movement has sought for six years to awaken the laymen of the American and Canadian Churches to their missionary duty, and its experience has convinced it that the greatest need of the present hour is not organization or education or agitation, but prayer and the depth of life in God which flows from prayer and from which prayer flows. And the Executive Committee of the Movement appeals to the missionary boards and societies to lay before the churches which they represent this supreme and primary need in the hope that the men of all the communions may come to God in the devotion of a richer love and a fuller faith and in the actual practice of believing and persistent prayer, and that the unwitholding and sacrificial devotion of our lives may be given to Him whom we call Lord and to the accomplishment of His will for the evangelization of the world.

SAMUEL B. CAPEN, Chairman.

MORNAY WILLIAMS, Vice-Chairman.

LT.-COL. E. W. HALFORD, Vice-Chmn.

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E. B. STURGES, Southport, Conn.

S. W. WOODWARD, Washington, D. C.

MINUTE BY PHILADELPHIA PRESBYTERY.

Rev. Thomas P. Stevenson, D.D., minister of the First Church of the Covenanters, Philadelphia, died at his residence, October 1, 1912, in the seventy-fifth year of his age. His pastorate over this, his only charge, covered almost half a century.

Dr. Stevenson, during this long period of labor, possessed great resources of physical and intellectual vigor, which he threw into the service of the Lord with unreserved heartiness, and yet he ever seemed replete with power. His far-reaching mind drew to his heart the greatest moral issues of the day, and the supreme interests of the Kingdom of Christ, in the promotion of which he spared not himself.

Dr. Stevenson was highly gifted with personal qualities, which, with his fine scholarship and rich experience, enabled him to influence, inspire, and guide vast numbers, and arouse the public mind, along the lines of noblest service in the Lord.

His preaching was of the highest order of logic which he used with convincing force, bringing forth the glorious truths of the Gospel, with grace, dignity and philosophical arrangement of thought, that made the great things of the Kingdom of God stand out in vivid outlines and overpowering majesty.

Dr. Stevenson, with all his endowments, was very tender and affable, winning the hearts of associates in the Lord's work, and of the congregation,

over which the Holy Spirit had made him overseer. He lived in the hearts of his people, and drew them with the cords of love. Great is their sorrow at the loss of their beloved minister; the breaking of attachments, that have grown strong in the long pastorate, is exceedingly painful. But the Lord, who has done it, knows how to heal and comfort His stricken ones.

As an editor, public speaker, leader in moral reforms, author of numerous publications, and member of various boards in the Lord's work, Dr. Stevenson had an eminent place among the excellent of the earth. His departure from this life leaves a large vacancy. A great bereavement has befallen the family, the Church, the forces engaged in the reformation of our nation, and the cause of righteousness among all the nations of the world.

As a Presbytery we most keenly feel our loss, and bow in humble resignation to the sovereign will of our Lord, who has called our esteemed brother, and companion in labor, to a higher service. May we catch the inspiration of the life that is now glorified with Christ, and work while it is day, for the night cometh. Our deepest sympathy extends to Mrs. Stevenson in her great sorrow, and to the family stricken with grief; to the congregation also in their sore bereavement. May the Comforter, which is the Holy Spirit, comfort every sorrowful heart, and fill them with power to endure the will of God, and to abide in the love of our Lord Jesus Christ.

J. C. McFEETERS,

F. M. WILSON,

WILLIAM G. CARSON,

Committee.

Adopted by Presbytery,
October 21, 1912.

LEUNG-KWONG CHRISTIAN COUNCIL.

TO THE MISSIONS AND CHURCHES OF THE LEUNG-KWONG PROVINCES.

In the month of December, 1911, the Board of Co-operation of the Canton Missionary Conference called a meeting of the missionaries of the Province to confer together concerning the effects of the changing times upon the work of Christian missions. At this meeting the discussion centered round the question of how to present a solid front to the difficulties and opportunities that the new order of things is presenting. A committee of seven was appointed to draw up a tentative constitution for a permanent council of representatives of all the missions and churches. This committee of seven, which is composed of the undersigned, drew up a tentative constitution, translated it into Chinese, discussed it with Chinese who were interested, enlarged its scope, and finally presented it to another called meeting of the missionaries of the two Kwong Provinces held at Canton. This meeting discussed it, adopted it, and raised money to print it, and have it sent to you, instructing us to send it out to all the missionaries and churches with an appeal to you to give it your most careful attention.

The proposed constitution for this Leung-Kwong Christian Council is based upon that of the similar Council of Kiangsu Province. It will, we think, be clear, and will itself explain both the character and purpose of the council. The idea is that all the missions and churches in these two provinces or having their headquarters therein should at the earliest meetings of their provincial organizations elect delegates according to the rules laid down in the constitution, and when these delegates have been appointed, or a majority of them, a meeting of

the Council will be held and at that meeting the detailed organization of the Council and any necessary further revision of the constitution, together with the election of officers, will be consummated. It is therefore highly desirable that at this first meeting, both the foreign missions and the churches shall be fully represented.

There is much for us to do that we cannot accomplish unless we agree, and unless it is evident that we agree. For the unity of His followers Christ prayed, and whatever can be done to bring this about should be attempted without delay. It is our part to open the way that the Spirit may accomplish this work. We believe that the bringing together of chosen men, Chinese and missionaries, from all denominations of Christ's Church and from all Christian missionary organizations in these provinces, the discussion of our common difficulties and common desires, the reverent study of God's will for us as we work side by side, and the united prayer and united action of such a body, will be, under God's guidance, the means of effecting great things for Him.

Yours in His service.

G. H. M'NEUR, Chairman.

H. B. GRAYBILL, Secretary.

PROPOSED CONSTITUTION.

1. Name.—This council, advisory in its nature and representing the Protestant Christian Missions and churches of the Leung-Kwong Provinces of China, shall be called "The Leung-Kwong Christian Council."

2. Purpose.—Its purpose shall be to manifest unity in the spirit of Christ's prayer for the oneness of believers and to promote sympathetic co-operation in all work for His Kingdom.

3. Membership.—Each Mission having work in the Leung-Kwong Provinces may appoint one representative as its dele-

gate to the council. It may appoint one additional delegate for the first twenty-five missionaries and one more for each additional twenty-five or major fraction thereof. Each denomination through its provincial church organization, may appoint one delegate to the council, and for the first 500 communicants one more, and one for each succeeding 500 or major fraction thereof. There should always be substitute delegates elected, so that there would be representatives in case the regular ones were unavoidably absent.

4. Officers.—The officers shall be elected at the close of each annual meeting, and shall consist of a president, vice-presidents, and a Chinese and a foreign secretary.

5. Meeting.—The council shall meet at least once a year, in the month of January, two-thirds of the delegates elect constituting a quorum.

6. Business.—Whatever promotes the spiritual growth of the Church universal and draws together the co-operating organizations of the council may be the subject of such conference and action as shall manifest their unity. For example, the following:

(a) Union and co-operation in evangelistic, educational, medical, social and literary work;

(b) The occupation of vacant fields;

(c) A union hymn book;

(d) Common terminology;

(e) The consideration of all questions that will assist in the establishing of a strong, pure Christianity in China.

7. A two-thirds majority of those present shall be necessary for the adoption of any proposal.

8. Executive.—There shall be an executive committee, composed of the five officers and two others elected by the council, for the transaction of any extraordinary or unforeseen business.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

Conducted by MRS. R. M. PEARCE.

Text Book—"China's New Day."

CHAPTER III.

"AN EDUCATIONAL REVOLUTION."

The aim of this chapter, in Dr. Headland's words, is to give the students of it "a fresh conception of the magnitude of the opportunity now offered in the educational situation in China."

To do this, we must take a backward glance at the old system of education in China. We must take a comprehensive view of what has been accomplished toward establishing the new education and then prayerfully face the needs of the hour.

The old system was a wonderful institution, the growth of fifteen centuries, buttressed by law and tradition; but when China came in contact with Western nations, she realized her weakness and saw that it was largely due to the defects in the educational system.

The pioneer work done in mission schools had blazed a trail which the awakened Chinese hastened to follow. In government schools, American methods are followed, and American teachers eagerly sought, hence America's great opportunity.

The great truth of the chapter is undoubtedly the challenge of this great opportunity to the American church.

Let us not forget to consider prayerfully the needs of the Covenanter schools in South China, and our responsibility for them.

OUTLINE.

1. The Old Chinese Education.
 - (a) Its curriculum.
 - (b) Its examination system.
 - (c) Its defects.
2. The New Chinese Education.
 - (a) Edicts of Kuang Hsü and Empress.
 - (b) Founding of Universities.
 - (c) Founding of Girls' Schools.
 - (d) Establishment of Public School System.
 - (e) Substitution of Western Learning for the Classics.
3. Work of Protestant Churches.
 - (a) Work of various denominations.
 - (b) Co-operative work.
 - (c) Work of universities and colleges.
 - (d) Present needs.

HELPS FOR THE MEETING.

In the United States more than one to every five of the population is a student. In China only one to every three hundred.

During the past month came the news of China's new alphabet. Realizing how cumbersome was their old system of writing, which required the students to memorize at least eight thousand ideograms, the new leaders determined to substitute a phonetic alphabet. A learned committee was appointed, which, after an exhaustive study of all known alphabets, has formulated one for the Chinese language containing forty-four characters. The idea has been enthusiastically received, and it is believed it will be in general official use by the end of the year.

JUNIOR DEPARTMENT.

CONDUCTED BY MRS. A. G. WALLACE.

OUR SOUTHERN MISSION.

**SUBJECT: "THE TRAINING OF THE CHILD."—
PSALM 45, 16.**

Readings: I. Sam. 1, 27; The Child Grew, I. Sam. 2, 26; How Shall We Do? Judges 13, 12; Train Him, Prov. 22, 6; Known by His Doings, Prov. 20, 11; Walking in Truth, II. John 4.

Pray for the leaders and teachers; for the pupils, that they may be earnest and zealous in their lessons, and also followers of Jesus Christ.

OUR SELMA MISSION.

"In the spring of 1874, Selma, Ala. was selected as a field by the Reformed Presbyterian Church for missionary work among the negroes. On May 11, a school was opened with fourteen pupils. Since that date the work has steadily progressed. A congregation has been organized that has trained souls for eternity, and four centers for educational and religious service (Knox Academy, East Selma, Pleasant Grove and Valley Creek) have been established, whose power for good cannot be estimated. From fourteen pupils the school has gradually grown until the present year records an enrollment of 849. Seven superintendents have served in the field. Rev. W. J. Sanderson is the present incumbent, has served since 1909. Many noble and self-sacrificing teachers have labored here. Space does not permit us to print their names, but their work lives, and will long follow them."

MISSION STUDY TEXT BOOKS.

"China's New Day." By Rev. Isaac Taylor Headland, Ph.D. Price, paper, 30 cents; postpaid, 37 cents. Price, cloth, 50 cents; postpaid, 60 cents.

"How To Use." By Mrs. Helen Montgomery: Teacher's Help to "China's New Day." Price, 10 cents; postpaid, 12 cents.

JUNIOR FOREIGN MISSION TEXT BOOK.

"The Young China Hunters." Price 20 cents; postpaid, 24 cents.

SENIOR HOME MISSION TEXT BOOK.

"Mormonism, the Islam of America." Price, paper, 35 cents; cloth, 58 cents.

JUNIOR HOME MISSION TEXT BOOK.

"Some Immigrant Neighbors." Price, 25 cents.

Send all orders to Literature Department, 209 Ninth Street, Pittsburgh, Pa., 904 Publication Building.

**GIRLS' INDUSTRIAL BUILDING
FUND, SELMA.**

Amount reported in November

OLIVE TREES\$1,529.47
Contributions received since last report:

Allegheny W. M. S.....	32.00
Second Philadelphia W.M.S	25.00
Syracuse W. M. S.....	8.00
Rehoboth S. S., Wyman, Ia.	10.21
Selma, Ala., Cong.....	3.25
Addl. from 8th St. Pittsburg	44.75

Total\$1652.68

MRS. S. R. WILLS, *Treas.*

519 South Ave., Wilkinsburg, Pa.

THANK OFFERINGS.

What is meant by Thank Offerings? There is need for clear thinking on this point.

The Scriptures teach that God requires His people to give regularly a proportion of their income to Him. So specific is God's claim of the tithe as due to Himself that He denounces the withholding of it as robbery. "Will a man rob God? Yet ye say wherein have we robbed Thee? In tithes and in offerings"—(Mal. 3, 8.) Therefore, to propose to give a thank offering to God, while we refuse to pay the tithe which He claims as His own, is like proposing to give presents to a cred-

itor to whom we refuse to pay our honest debts. The tithe will be cheerfully paid by one who loves to keep the Commandments of God; but tithes are not thank offerings, and *thank offerings cannot be paid out of the tithe.*

The Scriptures also teach that God's people are invited to express their devotion to Him by free-will offerings. Such occasions arise when God allows His people to have fellowship with Him in some great and glorious work. It was so at the construction of the Tabernacle, and again at the building of the Temple; and such was the giving of the early Christians when the owners of lands or houses sold them and laid the price of the things that were sold at the Apostles' feet.

So exalted is this type of Christian giving that those only who give willingly are permitted to have a part in it. "Of every man that giveth it willingly with his heart, ye shall take my offering."—(Ex. 25, 2.) All such gifts are of the nature of thank offerings. Their superior excellence lies in this: that they have their initiative not in law but in love.

There is a third type of Christian giving in which, if possible, the soul of the Giver comes into yet more blessed fellowship with God. This is when the offerings are called forth by some peculiarly rich experience of the goodness of God, and the heart seeks to respond to God's special mercies by special gifts of grateful devotion.

The New Testament contains beautiful illustrations of this kind of thank offering. Two of these are the anointings of our Lord. The first was by a woman who had been a great sinner, and in the joy of a great forgiveness expressed her gratitude in a thank offering. What made this offering so precious to Christ? Only this: It was the expression of a great

love. "For she loved much."—(Luke 7, 47.)

The other was at Bethany. They had made Him a supper. Martha served. Lazarus sat with Him at the table. Mary, when she saw her beloved Lord at the table and her brother Lazarus, whom He had raised from the dead, sitting by His side, was so deeply moved that she must express her gratitude by some act of devotion. She had one precious possession. Nothing less will satisfy her heart. Breaking the alabaster box, she poured its costly contents on His head and feet. The house was filled with the odor of the ointment, and that thank offering of grateful love continues to fill the world with its fragrance.

Many things in our experience as a Presbyterian organization call us to this thank offering service.

First of all, is the harmony which has characterized our meetings and our work during the twenty-five years of our existence. How good and how pleasant it has been for us to dwell together in unity.

Then, reflect how wonderfully God has blessed our special work in the Indian Mission. "The Lord has done great things for us whereof we are glad." Nor can we, in this hour of grateful retrospect, forget the goodness of God in giving us so large a part in establishing the Home for the Aged, and in crowning that work with such abundant success. How fitting it is that the chapel in the new Home building should be called the Thank Offering Room. "Hitherto hath the Lord helped us."

The making of thank offerings to God is a high privilege, and this blessedness too has been ours. Five years after we were organized, the first thank offering service was held. It was a memorial of what God had already accomplished through our feeble instrumentality. In

itself it was a day to be remembered. It became an annual service and always a joyous one. More than seventeen thousand dollars have thus been laid upon God's altar and distributed to the various missions and to benevolent purposes.

And, last of all, we should thank God for the doors of opportunity now opening before us. The giving of free-will offerings for God's house in Latakia is as sacred as the giving for the Temple at Jerusalem. The need of an orphanage for the care of children is as real, if not as pressing, as was the need of a Home for the Aged. Would it not be a worthy object to cultivate the thank offering spirit in the children of the Church if Synod would call upon them to co-operate in this work? The demands for home missions are constantly increasing, while across the seas lie the foreign mission fields, white for the harvest. Great provinces have been left to our Church. They are waiting for the reapers. Waiting, did I say? Ah! No, beloved! If they were waiting, then we, too, might fold our hands and wait. But while we linger they are passing rapidly down to death. This is the day of our opportunity. Beyond it, lies the Day of Judgment.

"What shall I render unto the Lord for all His benefits toward me?

"I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

"I will pay my vows unto the Lord, now in the presence of all His people.

In the Courts of the Lord's House, in the midst of Thee, O Jerusalem. Praise ye the Lord."—(Ps. 116: 12, 17-19.)

MRS. R. J. GEORGE.

MISSION STUDY CLASSES.

Mission study classes seem to have lost popularity this year in some congregations in Pittsburgh Presbyterial. When the subject is mentioned the faces seem to lose all interest, and the heads shake sadly. Some of us feel sure there is a cause for such a condition, and have decided that the symptoms indicate a scare. When a horse shies, the remedy is to lead him up to the object and let him see that it is perfectly harmless. Sometimes a very sensitive horse takes much coaxing and talking to quiet him, but eventually he quiets. "The Light of the World" seems to have affected many in such a way. It was a difficult book, and not so interesting as some we have had, and quite a task for home-keepers. Now the book for this year is all that last year's book was not. It is interesting because it presents such different ideas of the life in China and also the changes that are taking place in that country.

We owe it to our Master to keep up our interest in Missions, and we owe it to ourselves that we use the means to increase this interest. Let us forget the things that are behind, and press forward by organizing our classes and studying "China's New Day" with enthusiasm.

SUPT. OF MISSION STUDY.



"Negligence is enough to condemn a man. In order to go down to the nethermost depths, you do not need to do anything; you have simply not to do something, and down you will go by gravitation."—*Alex. Maclaren, D.D.*



WANTED—TWO PHYSICIANS: ONE FOR SUADIA AND THE OTHER FOR LATAKIA; A TRAINED NURSE FOR ASIA MINOR; A FEMALE TEACHER FOR SUADIA; AND SIX ORDAINED MINISTERS TO BE STATIONED IN CHINA OR THE LEVANT, AS NECESSITIES MAY DETERMINE.—R. M. S.

EDITORIAL NOTES.

With this number OLIVE TREES closes another year. We take this occasion to thank brethren in the ministry and friends outside our Church for the articles that have enriched its columns. We also thank subscribers for their loyalty to the magazine and request a prompt renewal of subscriptions for the year 1913. We trust that the first three months, as usual, will put advanced subscriptions for the year into our hands, so that there will be money enough to meet the cost of production without having to appeal for renewals.

Three questions: Will those who do not wish OLIVE TREES for 1913, notify us of their desire to discontinue at once, as the paper is always mailed till such a notice is received? It is not calculated to encourage a publisher to receive a request to discontinue after the magazine has been going for three or six months of the next year. That means unnecessary loss, and certainly it is not in harmony with the Golden Rule. Will you recommend some one else to subscribe for 1913? Will you remember that OLIVE TREES is consecrated to the missionary enterprise, and that, in subscribing for it you are helping not to enrich a publisher, but to support an evangelistic agency.



The Board of Foreign Missions, of which the readers of OLIVE TREES will find a half-tone engraving on page 280 of this number, earnestly appeals to the pastors of the Church for their co-operation in seeking to extend a knowledge of Christ into the "regions beyond" through our representatives in foreign fields. Little can be done by a Board of Administration that only meets the min-

isters and elders at Synod once a year, compared with the results that might be secured by pastors who speak to the people every Sabbath from the pulpit and are brought into close contact with them when engaged in pastoral work during the week all the year round. It has often been said that a congregation is just what the pastor is; and intimate acquaintance with some ministers thoroughly imbued with the missionary spirit confirms that statement. A conviction is thus lodged in our mind that congregations which do not contribute according to their ability for the foreign missions, have pastors who are not alive to their responsibility to instruct and guide the men and women entrusted to their oversight as to the claims of world-wide evangelization. And we venture to say that their own salaries are not promptly and fully paid, and that there is an obvious lack of spirituality in the organizations and of that whole-hearted fellowship which indicates the Christ-life in the hearts of members and the movement of the Spirit among them. The more a congregation gives for evangelism abroad the more it will be able to give for evangelism at home. And surely it should impel to Christian giving for the furtherance of the Gospel in foreign lands to read of an accession at the October communions of twenty-two to the congregation at Tak Hing, China, whose officers and members only a few years ago were unenlightened heathen. Whereas the home churches that take little or no interest in the foreign work are telling a monotonous story of losses in membership.

We suggest that each Presbytery should appoint one of its number to

write to the Corresponding Secretary of the Board, plying him with questions as to the condition and claims of the foreign missions, and then report the result of his inquiries to the Presbytery. This would necessarily lead to discussion and consequently a better understanding of the claims of this important scheme of the Church.

At the last meeting of the Board, in appointing a committee to prepare a program for the Friday evening Conference at Synod, it was decided to limit the three addresses to ten minutes each, thus affording the members of Synod, especially the elders, an opportunity to speak briefly on the subject. Thus, it is hoped the Board will receive many suggestions that will be helpful in the administration of the work under its supervision. OLIVE TREES will publish the program early in the year that the elders may have the topics before them and have time to prepare brief addresses that will have snap and the fire of conviction in them.

The Board wishes, in the administration of so important a trust, the cooperation of ministers and elders. Many pastors are profoundly interested in foreign evangelism, and we need not name them, as their success in the ministry of the Gospel proclaims their names from Nova Scotia to Seattle, and from Ontario to the southern limit of the Church. The Board seeks their cooperation. Other pastors, not many, we believe, are inclined to find fault, because evidently without any definite knowledge of the work. The Board solicits their criticisms, on the principle that you cannot overcome opposition until the enemy shows himself, nor can you disarm an opponent until you hear from his own lips what his objections are.



At the meeting of the Foreign Board in Philadelphia, November 5, 1912, it was agreed to issue an appeal to the churches for money to erect on the mission compound at Latakia, Syria, a house for the second missionary, resident in that town. Our devoted missionary, Rev. Samuel Edgar, was present, but he did not suggest the action. He was too busy describing his work in answer to questions to complain of the hardships connected with it. When engaged in visiting the schools in the outlying villages he is often away from Latakia ten days or a fortnight, and during that time his wife and children are left alone without any protection such as they would have in a house on the compound with other missionaries. None of our missionaries should be required to live among the natives and in native buildings not properly constructed and without needed shelter from rain in stormy weather. No complaints have ever reached the Board, but surely refined men and women, who leave comfortable homes and the pleasant associations of the home land, as well as beloved friends and relatives, should not be forced to live in such unpleasant surroundings at the risk of health and life.

Mr. Edgar has been instructed to send an exact estimate of the cost of such a building; but in the meantime, as we know it will call for \$4,000 or over, contributions for this purpose are solicited at once. No appeal is necessary. A simple statement of the circumstances will secure what is needed to cover the expense. All contributions may be sent to OLIVE TREES and they will be duly acknowledged in its columns and passed on to the Treasurer for remittance to Syria. All who give to this fund will be cheerful givers, and consequently shall receive

the abundant reward. Who will be the first to send a draft for \$1,000? or perhaps someone may wish to contribute the whole amount as a thank offering for home comforts and Gospel privileges in America. Truly the lines have fallen to us in pleasant places and we have a goodly heritage, and there are many fully surrendered lives in the Covenanter Church.



At the same meeting it was agreed to issue a call for two physicians; one for Suadia, a fine field for a medical missionary who has a desire to combine the practice of his profession with evangelistic work; the other for Latakia, to be associated with Dr. J. M. Balph, who is carrying too heavy a burden for one man, and to itinerate, healing the bodies of the sick and preaching the salvation of souls through Jesus Christ, our Lord. The hospital takes so much time that Dr. Balph can no longer render this itinerating service in which he was at one time so efficient. He must have the help called for. Write to R. M. Somerville, 325 West Fifty-sixth Street, New York City, for application papers.

N. B.—Applicants for these positions must have a working knowledge of French, as the examination at Constantinople for permission to practice medicine in Turkey is conducted, not in English, but in Turkish or French.



Our missionaries in Latakia, Syria, and in Mersina, Asia Minor, have been cabled to make arrangements, in case a Moslem uprising against Christians, occasioned by the defeat of Turkey in the present war, should be threatened, to take refuge in Cyprus.

By order of the Board the Corresponding Secretary has written to the Government at Washington, D. C., giving names

of our missionaries and soliciting its good offices on their behalf in case of trouble, and has received a favorable reply:

Acknowledging receipt of a letter from the Corresponding Secretary of the Board, requesting that steps be taken for the protection of our missionaries in Syria and Asia Minor, who might be imperiled in the event that disturbances should result from the present situation in the Ottoman Empire, the Hon. Ph. Knox, Secretary of State, wrote as follows, Nov. 12, 1912:

“I have to inform you that in view of rumors in regard to the possibility of such a contingency as you contemplate, this Government has taken precautionary measures which include arrangements for the despatch of two American naval vessels to Smyrna and Beirut respectively, and is meanwhile in consultation with other interested governments with a view to securing for American citizens and their property interests in Turkey, in case of necessity, the fullest protection possible in connection with the measures taken by the other powers.”

In a subsequent communication Secretary Knox wrote: “To the information contained in letter dated Nov. 12, 1912, I may now add that the consultation with the several interested European powers, which have taken precautionary measures with a view to safeguarding the interests of their nationals in the Ottoman Empire, have resulted in very satisfactory assurances that the forces of the several powers will, in case of need, extend whatever protection may be feasible to the citizens of the United States.”



(For other Editorial Notes, see page 279.

—R. M.S.)

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